

## MENNONITES IN OTHER MISSIONS

H. A. Driver

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The "Congo Inland Mission" name was chosen largely due to the influence of the Africa Inland Mission to whom the Central and Defenseless Conferences had been giving cash and missionaries as early as 1890, or two decades before the "United Mennonite Board of Foreign Missions" was established at Meadows, Illinois in 1911. The Board did not incorporate under the above name because "mission work, and especially foreign missions, did not have the full support of the Conference members" so it was decided to incorporate as an independent board similar to the China Inland Mission, Africa Inland Mission, Sudan Interior Mission and other faith boards. The term "faith mission" was not assumed by the missions themselves but was given them by the denominations. Rev. Allen Yoder of Goshen, Indiana, aged retired minister of the Central Conference, recalls that in the early days they referred to C.I.M. as a "Mennonite faith mission". The first by-laws state that the Board members shall be appointed by the two Mennonite conferences. They also state that the missionaries shall be asked to become members of a Mennonite church.

The preaching of D. L. Moody and the Institute he founded in Chicago had a leading influence on the Mennonites of the Chicago area during the years of their awakening to home and foreign missionary responsibility. In fact, 35 of the 46 C.I.M. missionaries of the two first decades had attended Moody Bible Institute at least one year. Many of the ministers of both conferences had studied at Moody or at least attended conferences and meetings there. The interdenominational character of Moody Bible Institute and its World Mission teaching emphasis has influenced many Mennonite young people to seek service expression in mission organizations of similar emphases. Other



institutions, especially Fort Wayne Bible College, Bible Institute of Los Angeles, and, more recently, Grace Bible Institute and the Back to the Bible radio broadcast have increasingly influenced Mennonite young people to serve with the interdenominational independent mission boards.

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Rev. Oswald J. Smith, Missionary Pastor of The Peoples Church of Toronto, Canada, has preached his stirring messages in many Mennonite churches. He has also helped with the financial support of many Mennonite missionaries serving with independent boards through his church missionary offerings and each year sends one of his books to hundreds of missionaries in most every foreign land. Rev. Smith writes:

"It has been a great joy for me to minister in the Mennonites Churches of America. I have been in a great many of them, both in Canada and the United States and I have always found them most responsive to my missionary messages. They are a consecrated, dedicated people.

"It am so glad that so many of their missionaries are serving under the various Faith Missions, especially in Africa and that they are doing such splendid work. Mennonites are missionary at heart and not only are they missionaries, but they are pioneers; they go where no one else has gone, and they make good pioneers.

"I have preached in many of their largest churches and have always found them most-co-operative and, as I have said, deeply interested in world evangelization."

Dr. A. D. Helser, General Director of the Sudan Interior Mission and one time foreign missionary of the Church of the Brethren says: "S. I. M. has many Mennonites in our fine staff of missionaries and they are all excellent missionaries too."



Associate General Secretary, J. B. Henry of Africa Inland

Mission writes:

"In the A.I.M. there are about sixteen of our missionaries who are from Mennonite backgrounds. Of the sixteen, only five are presently affiliated with the Mennonite Church or one of the branches. Two of the five receive their full support from their churches and several receive part of their support.

The sixteen which we have previously mentioned are most excellent workers, having been with the mission for a number of years. There is a quality in them that one likes to find in a servant of Christ. I think of several in particular who are so dedicated to the Lord that nothing daunts them from doing His will.

Those who I know, of Mennonite extraction or who are still members of one of the Mennonite Churches are generally quite missionary minded."

Brother Henry is the only Board Secretary who gave statistics that he would verify so any figures as to the number of Mennonite missionaries serving under other boards could be listed only as estimates. It would compare similarly to the number of Mennonite ministers serving in other pulpits.

It has been observed that as standards of training and preparation for missionary personnel have raised and become more uniform, there is less transfer from one board to the other. Also, we believe that Mennonites have taken their missionary obligation more seriously in recent years and have provided more avenues of service and outlet for their candidates.



PROTESTANT MISSIONS AND THE CONGO OF TOMORROW

Before the closing of World War II, the continent of Africa was commonly known as the "dark continent". This was truly a picture of the social, educational, industrial and moral life of the peoples and tribes of Africa. Dark, because of the degradation of sin; dark, because of the lack of knowledge of the outside world; and dark, because of the lack of knowledge of the capabilities of his own mind and strength, was the picture of the average African mind.

Protestant Missions have been a vital factor in the major crisis that have struck Africa, prior to World War II. These crisis, according to authority, are partitioning and industrialization. Suffice it to say, that partitioning began in the early 1880's, and industrialization can be dated from World War I. The latter continues and increases and it is far from having reached its intensity.

Protestant Missions face a new and more vital challenge than the two mentioned above. The movement for independence in Africa is only beginning. Colonial Africa is not ready, economically and politically, for independence, which would mean protecting itself in this modern world. The Congolese himself, is not sufficiently developed, nor has he had the experience, nor developed the resources of the country to carry it through. However, Congo is ready for advancement in local self-government as a direct preparation for independence. Where this is not occurring, an injustice is being done to the people of the Congo and trouble is being stored for the future. The world of today must face the fact that imperialism and colonialism are ending, at least in the form in which they have been known for approximately three hundred years.

Thus, the duty of the Protestant Mission is clear. The missionary of today must aid, no lead! the Congolese to develop his spiritual, mental and physical potentialities to the highest degree as children of God. Then to



challenge him to use these harnessed potentialities for the greatest good to himself, his fellow African and his world. In addition, Protestant Missions must proceed vigorously in forming opinions and policies in other countries regarding the Congo. The missionary provided the general populace of North America the only source of available information about the Congo and her people prior to World War I. That source, or voice, was sectional, for a missionary would know only one small section. Could that be comprehensive? The missionary of the Protestant Mission of today must, and can, know and be an intelligent source of information.

What do Protestant Missions face now in the Congo? According to an African authority (Dr. Emory Ross), these vital facts were given:

1. There are half a million ex-servicemen, back from a war that was initially all "Greek" to them, and that, finally, is to have the most profound effect upon their lives and their country.

2. There is under-population, mixed strangely with under-nourishment and over-crowding, and with both unemployment and labor shortage.

3. There are thousands of natives capable of learning and performing all skilled tasks, now living in a society of scarcity, while governments are urging and subsidizing hundreds of Europeans to come out, settle, and do these jobs.

4. There are strikes, mutinies, riots and assaults, not to mention the two biggest wars in African experience.

5. There is religious rivalry, repression and persecution countenanced and even backed, by so-called "Christian" countries of Europe.

6. There is racial segregation and discriminated where the masses are black and the rulers are white.

7. Superstition struggles with science and law.

At the outset the facts listed would stagger. Yet, when the primary incentive of the Christian Church in the missionary endeavor in Congo is an-



alyzed - it is the winning of individual man and woman to Christ. Then, and then only, will towns, tribes, colonies and finally the continent, be made Christian.

Too often has Protestant Missions been vitally concerned with the formal schooling and training of little children, leaving the older people illiterate or nearly illiterate. There is a crying need to include the whole population in this formal schooling. Education does not mean merely to learn to read and write, but this learning must be applied to practical methods of better health, better and more comfortable homes, and greater satisfaction in community living and relationships. The Native has an educational system which resulted from his struggle with nature for the production of food, for the reproduction and continuance of family and tribal life, and for protection against enemies, disease and dangers seen and unseen. Superstitions and belief in magic and in unseen forces have been rooted in aims that sound and are logical although the results fall short of the primary objective.

Thus, the missionary of today cannot be satisfied with formal schooling of the traditional type, but must make approaches through the activities of the people. He must lead in the understanding of Congo life, and thus, he can successfully train native leadership for the development of his own people. Statistics prove that in the Congo, the best missions and missionaries have achieved a place of extraordinary influence.

The native can, and should, be taught to increase the productivity of the natural resources of his country. This can be most successfully done by the training of the youth. There is a wealth of native craft which can be developed with the proper leadership. Again, the missionary is looked to as the pioneer in this field.

All of the phases of life, as we know it, are represented in the Congo.

True, most of life is undeveloped and crude. Only where the Gospel of Christ



has been successfully and practically taught and lived, by aggressive missionaries, is there true hope and peace and contentment. There are unlimited possibilities for the Protestant Mission which is not content until the spiritual, domestic, and physical life of the individual has been changed. In order to accomplish this, they must be the modern pioneers in industry, government, society and religion, that they have been the past decade. In doing his pioneering feat, the missionary must constantly keep in mind the fact of the present conditions that prevail.

In order to be most effective in the accomplishment of the task of winning men and women to Jesus Christ, the missionary must become more "African". This means that increased effort must be made to train, not scores, but hundreds and thousands of Christian natives in ministerial, educational and lay tasks. From this intensive training must come responsibility for real leadership for the capable native. This has been accomplished, to a small degree, but the possibilities are still undeveloped.

After years of intensive study in the problems of Africa in relation to the church, this conclusion has been reached, "The functional unity of the church must be increased. That does not necessarily require corporate unity, but it does mean that the missions must work together in every task. Ministerial, educational, medical and other professional training must be done together if for no other reason than the practical one, that it cannot be effectively done separately; and literacy and literature as well". (Dr. Emory Ross). Christianity has disrupted the Congo life in gaining localities of the individual and pulling them out of pagan tribal life. Thus far, it has not sufficiently aided the Congo people to reconstruct community life on a Christian basis.

"Functional Unity" or co-operatives, offer a key to this reconstruction and thus presents a challenge to Protestant Missions and the missionary. Quot-



ing from Dr. Ross: "Neither has the church done anything like what it ought to in another way to restore unity to African life; in relating Christianity to the whole of life. Animism was the control of all African life. Nothing was too distant or too near, too large or too small, too intimate or too public in traditional African life to escape the control of the animistic religion - - Christianity had, and I believe still has, an unparalleled opportunity in Africa, to become a beneficent control of all life as it slowly replaces animism."

Protestant Missions need a united front in the relationships of the government and other secular bodies. This does not only mean a unity or co-operativeness with other American missions, but also with the Protestant missions of Europe. Missionary power in the future depends upon the effectiveness of the individual missionary in the art of co-operation on his own mission station, in his own conference, in his territory and finally with all African missionaries of the Protestant faith.

It has been proved that there are two sources of inexhaustible energy, namely, the atom and the soul. The world is awake to the energy of the atom. It is working energetically and untiringly to discover new fields of activity of this minute, yet seemingly unlimited, force. Should not the church possess the same quality of enthusiasm and concentration to the energy and potentialities of the soul?

Atomic energy has its limitations. The energy of the souls, fired by Jesus Christ, is limitless and before this energy all things shall yield and change for the Congo.

The effect of air transportation and the war has speeded up the Congo and brought her to a closer relationship with the western countries. The commercial interests are not slow to grasp the significance of this, and they will not waste time discussing the ideal approach or conditions. They will go and MAKE the approach to meet the native in his village, tribe and country.



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The present day and times are awesome; awesome with challenge; awesome with enlightenment, and awesome with opportunity. The future of the Congo calls for the best educated, best adjusted, and most spiritual young people from the Christian church. Words uttered by Dwight L. Moody, "The world has yet to see what God can do with a young man who is fully yielded to Him," still ring unchallenged.

The opportunity in Congo for the Christian church is unchallenged through the grace of our Saviour. Congo needs the Risen Son to dispel the darkness of sin, ignorance and superstition. The darkness of night has enveloped her much too long. Who can reveal the light of life, but he who has that light shining in his heart, and reflecting His radiance in his countenance.

This, then, is Protestant Missions and the Congo of TOMORROW! How will we relate this to us as a conference as we are gathered?

Over 35 years ago, we assumed the responsibility of bringing the Gospel to a given territory in the Congo. We have been blessed with four stations, each one is an institution:

Approximately 11,000 communicants.

Approximately 300 out-stations.

In 1946 there were 287 communities where the Gospel was given out.  
We have 25 regional schools.

In 1946 our doctor performed 65 major operations.

There were 1,787 minor operations performed by our medical people.

There were 17,400 new cases treated in our dispensaries. 942 of these were hospitalized.

There were 441 babies born in 1946. We have 580 babies registered in our baby clinic.

God has blessed our prayers and our means. He has blessed the testimony



and service of our missionaries and native Christians. But there are yet 390,000 to be reached and for whom we are responsible. No other Protestant Mission, no other Evangelical testimony in this territory.

Therefore: -- Our needs are:-

First: Our work has developed, grown to where we need an individual center on the field through whom the Home Board will work. This person will be responsible for information to and from the field; he will keep all phases of our work unified, to the best interests of the Cause.

We need Missionaries!

We need - 4 men trained for the Evangelistic and Educational work. Men qualified to supervise in these departments.

We need - 2 builders, - not necessarily Civil Engineers; men who can draw a blue-print and erect a building from the blue-print.

We need - 3 more doctors.

We need - 4 more nurses.

All of our new Missionaries must have a working knowledge of the French language.

Congo Inland Mission and the Congo of tomorrow will be just what we make it today. It is up to us!



## "AFRICA" - HER PRESENT CONDITION AND OUTLOOK

Before the closing of World War II, the continent of Africa was commonly known as the "dark continent". This was truly a picture of the social, educational, industrial and moral life of the peoples and tribes of Africa. Dark, because of the degradation of sin; dark, because of the lack of knowledge of the outside world; and dark, because of the lack of knowledge of the capabilities of his own mind and strength, was the picture of the average African mind.

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Thus, the duty of the Christian church is clear. The missionary of today must aid, not lead, the African to develop his spiritual, mental, and physical potentialities to the highest degree as children of God. Then to challenge him to use these harnessed potentialities for the greatest good to himself, his fel-



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